

# صلاة النوافل في ضوء الكتاب والسنة

## Voluntary Prayers in Light of the Qur'an & Sunnah

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## Voluntary Prayers in Light of the Qur'an & Sunnah

### The Virtue of Voluntary Prayers

رَبِيعَةُ بْنُ كَعْبٍ الْأَسْلَمِيُّ، قَالَ كُنْتُ أَبِيتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَيْتُهُ بِوَضُوئِهِ وَحَاجَتِهِ فَقَالَ لِي "سَلْ". فَقُلْتُ أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ. قَالَ "أَوْ غَيْرَ ذَلِكَ". قُلْتُ هُوَ ذَاكَ. قَالَ "فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ".

Rabi'a b. Ka'b said: I was with Allah's Messenger (ﷺ) one night. and I brought him water and what he required. He said to me: Ask (anything you like). I said: I ask your company in Paradise. He (the Prophet ﷺ) said: Or anything else besides it. I said: That is all (what I require). He said: Then help me to achieve this for you by devoting yourself often to prostration.<sup>1</sup>

عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ صَلَاتُهُ فَإِنْ وَجَدَتْ تَامَةً كُتِبَتْ تَامَةً وَإِنْ كَانَ انْتَقَصَ مِنْهَا شَيْءٌ قَالَ انْظُرُوا هَلْ تَجِدُونَ لَهُ مِنْ تَطَوُّعٍ يُكْمَلُ لَهُ مَا ضَيَّعَ مِنْ فَرِيضَةٍ مِنْ تَطَوُّعِهِ ثُمَّ سَائِرُ الْأَعْمَالِ تَجْرِي عَلَى حَسَبِ ذَلِكَ".

It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "The first thing for which a person will be brought to account on the Day of Resurrection will be his Salah. If it is found to be complete then it will be recorded as complete, and if anything is lacking He will say: 'Look and see if you can find any voluntary prayers with which to complete what he neglected of his obligatory prayers.' Then the rest of his deeds will be reckoned in like manner."<sup>2</sup>

<sup>1</sup> **Sahih:** Recorded in Sahih Muslim (no. 489), chapter: The Virtue of Prostration and Encouragement to Do So.

<sup>2</sup> **Sahih:** Recorded in Sunan Nasa'i (no. 466), chapter: Being Brought to Account for The Salah.

## The Preferability of Offering Voluntary Prayers at Home

عَنْ زَيْدِ بْنِ ثَابِتٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّخَذَ حُجْرَةً - قَالَ حَسِبْتُ أَنَّهُ قَالَ - مِنْ حَصِيرٍ فِي رَمَضَانَ فَصَلَّى فِيهَا لَيْلًا، فَصَلَّى بِصَلَاتِهِ نَاسٌ مِنْ أَصْحَابِهِ، فَلَمَّا عَلِمَ بِهِمْ جَعَلَ يَقْعُدُ، فَخَرَجَ إِلَيْهِمْ فَقَالَ "قَدْ عَرَفْتُ الَّذِي رَأَيْتُمْ مِنْ صَنِيعِكُمْ، فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ، فَإِنَّ أَفْضَلَ الصَّلَاةِ صَلَاةُ الْمَرْءِ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةَ".

Narrated Zaid bin Thabit: Allah's Messenger (ﷺ) made a small room in the month of Ramadan (Sa'id said, "I think that Zaid bin Thabit said that it was made of a mat") and he prayed there for a few nights, and so some of his companions prayed behind him. When he came to know about it, he kept on sitting. In the morning, he went out to them and said, "I have seen and understood what you did. You should pray in your houses, for the best prayer of a person is that which he prays in his house except the compulsory prayers."<sup>3</sup>

عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِذَا قَضَى أَحَدُكُمْ الصَّلَاةَ فِي مَسْجِدِهِ فَلْيَجْعَلْ لِبَيْتِهِ نَصِيبًا مِنْ صَلَاتِهِ فَإِنَّ اللَّهَ جَاعِلٌ فِي بَيْتِهِ مِنْ صَلَاتِهِ خَيْرًا".

Jabir reported Allah's Messenger (ﷺ) as saying: "When any one of you observes prayer in the masjid he should reserve a part of his prayer for his house, for Allah would make the prayer as a means of betterment in his house."<sup>4</sup>

<sup>3</sup> **Sahih:** Recorded in Sahih Bukhari (no. 731), Chapter: The night prayer. Sahih Muslim (no. 781), chapter: It is recommended to offer voluntary prayers in one's house although it is permissible to offer them in the masjid, whether that is a regular voluntary prayer or any other, except for the public ritual prayers, namely, 'Id prayer, the eclipse prayer, prayers for rain and Taraweeh, and prayers that can only be offered in the masjid, such as greeting the masjid, and prayers that are recommended to be offered in the masjid, namely the two rak'ah following tawaf.

<sup>4</sup> **Sahih:** Recorded in Sahih Muslim (no. 778), chapter: It is recommended to offer voluntary prayers in one's house although it is permissible to offer them in the masjid, whether that is a regular voluntary prayer or any other, except for the public ritual prayers, namely, 'Id prayer, the eclipse prayer, prayers for rain and Taraweeh, and prayers that can only be offered in the masjid, such as greeting the masjid, and prayers that are recommended to be offered in the masjid, namely the two rak'ah following tawaf.

## One Should Pray the Sunnah Prayers Two by Two

It is better to offer the voluntary prayers of both day and night two by two, except for Witr, because of the reports to that effect in the authentic Sunnah.

Evidence from the Sunnah:

عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "صَلَاةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى".

Abdullah Ibn Umar narrated that: The Prophet (ﷺ) said: "The Salat during the night and the day is two and two."<sup>5</sup>

What is meant by "two by two" is two units by two units.

Imam Ibn Hibban (رحمه الله) said: When the Prophet (ﷺ) said "Four", he meant with two Tasleems, because in the report of Ya'la ibn 'Ata' from 'Ali ibn 'Abd-Allaah al-Azdi from 'Ibn 'Umar, it says that the Prophet (ﷺ) said: "The prayers of the night and the day are (to be offered) two by two."<sup>6</sup>

## Types of Voluntary Prayers

The voluntary prayers may be divided into two categories:

- 1) Unrestricted
- 2) Restricted

As for the restricted prayers, they are known as the regular Sunan, and they are performed before and after the obligatory prayers; they in turn are divided into two categories:

- 1) Emphasized
- 2) Non-emphasized<sup>7</sup>

<sup>5</sup> **Sahih:** Recorded in Sunan Tirmidhi (no. 597), Sunan Abl Dawood (no. 1295), Sunan Nasa'i (no. 1666) and Sunan ibn Majah (no. 1322). Graded as Sahih by Shaykh al-Albaani in Tamaam al-Mannah, p. 240.

<sup>6</sup> **Reference:** Recorded in Sahih ibn Hibban, 6/606. He also said something similar – in 6/631 – regarding the four rak'ahs which are to be offered after Jumu'ah prayer.

<sup>7</sup> **Reference:** Fiqh According to the Qur'an and Sunnah, Vol. 1, Compiled by Shaykh Muhammad Subhi bin Hasan Hallaq, pg. 347.

## As for The Emphasized Prayers, They Are 10 Units of Prayer or 12.

### The evidence for the 10 rak'at:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكْعَتَيْنِ، وَبَعْدَهَا رَكْعَتَيْنِ، وَبَعْدَ الْمَغْرِبِ رَكْعَتَيْنِ فِي بَيْتِهِ، وَبَعْدَ الْعِشَاءِ رَكْعَتَيْنِ وَكَانَ لَا يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّي رَكْعَتَيْنِ.

Narrated by `Abdullah bin `Umar: Allah's Messenger (ﷺ) used to pray two rak'at before the Zuhr prayer and two rak'at after it. He also used to pray two rak'at after the Maghrib prayer in his house, and two rak'at after the `Isha' prayer. He never prayed after Jumu'ah prayer till he departed (from the Mosque), and then he would pray two rak'at at home.<sup>8</sup>

### The evidence for the 12 rak'at and its virtue:

أُمُّ حَبِيبَةَ تَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "مَنْ صَلَّى اثْنَتَيْ عَشْرَةَ رَكْعَةً فِي يَوْمٍ وَلَيْلَةٍ بُنِيَ لَهُ بِهِنَّ بَيْتٌ فِي الْجَنَّةِ". قَالَتْ أُمُّ حَبِيبَةَ فَمَا تَرَكَتُهُنَّ مُنْذُ سَمِعْتُهِنَّ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Umm Habibah (the wife of the Prophet ﷺ) reported Allah's Messenger (ﷺ) as saying: A house will be built in Paradise, for anyone who prays in a day and a night twelve rak'ahs; and she added: I have never abandoned (observing them) since I heard it from the Messenger of Allah (ﷺ).<sup>9</sup>

<sup>8</sup> **Sahih:** Recorded in Sahih Bukhari (no. 937), chapter: To offer Salat before and after the Jumu'ah prayer. Sahih Muslim (no. 729), chapter: The virtue of the regular sunnah prayers before and after the obligatory prayers, and their numbers.

<sup>9</sup> **Sahih:** Recorded in Sahih Muslim (no. 728a), chapter: The virtue of the regular sunnah prayers before and after the obligatory prayers, and their numbers.

## Time of the Sunnah Prayers

Imam Ibn Qudamah (رحمه الله) said:

“The time for every Sunnah prayer that comes before a obligatory prayer is from the beginning of the time for that prayer, until the prayer is done, and the time for every Sunnah prayer that comes after a obligatory prayer is from after the prayer is done until the end of the time for that prayer.”<sup>10</sup>

## Witr Prayer

Witr prayer is Sunnah Mu'akkadah (emphasized Sunnah).<sup>11</sup>

## The Timing of the Witr Prayer

It is permissible to perform the Witr prayer anytime from after the night prayer [Isha] until the break of dawn.

عَنْ عَائِشَةَ، قَالَتْ كُلَّ اللَّيْلِ أَوْتَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْتَهَى وَتَرُهُ إِلَى السَّحَرِ.

Narrated by `Aisha: Allah's Messenger (ﷺ) offered Witr prayer at different nights at various hours extending (from the `Isha' prayer) up to the last hour of the night.<sup>12</sup>

عَنْ عَائِشَةَ، قَالَتْ مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَوَّلِ اللَّيْلِ وَأَوْسَطِهِ وَآخِرِهِ فَأَنْتَهَى وَتَرُهُ إِلَى السَّحَرِ.

Narrated by `Aisha: The Messenger of Allah (ﷺ) used to observe the Witr prayer every night, maybe in the early part of night, at midnight and in the latter part, finishing his Witr at dawn.<sup>13</sup>

<sup>10</sup> **Reference:** Al-Mughni (2/544) of Imam ibn Qudamah

<sup>11</sup> **Reference:** Fiqh According to the Qur'an and Sunnah, Vol. 1, Compiled by Shaykh Muhammad Subhi bin Hasan Hallaq, pg. 352.

<sup>12</sup> **Sahih:** Recorded in Sahih Bukhari (no. 996), chapter: The timing of the Salat-ul-Witr (Witr prayer).

<sup>13</sup> **Sahih:** Recorded in Sahih Muslim (no. 745b), Chapter: Night prayers and the number of rak'ah offered by the Prophet (ﷺ) at night, and that Witr is one rak'ah, and a one-rak'ah prayer is correct.

It is preferred to perform the Witr prayer in the first portion of the night for one who fears that he will not get up in the later portion of the night. Similarly, it is preferred to perform the Witr prayer at the end of the night for the one who believes that he will be able to get up at that time.

عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَنْ خَافَ أَنْ لَا يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ أَوَّلَهُ وَمَنْ طَمَعَ أَنْ يَقُومَ آخِرَهُ فَلْيُوتِرْ آخِرَ اللَّيْلِ فَإِنَّ صَلَاةَ آخِرِ اللَّيْلِ مَشْهُودَةٌ وَذَلِكَ أَفْضَلُ".

Jabir reported Allah's Messenger (ﷺ) as saying: "If anyone is afraid that he may not get up in the latter part of the night, he should observe Witr in the first part of it; and if anyone is eager to get up in the last part of it, he should observe Witr at the end of the night, for prayer at the end of the night is witnessed (by the angels) and that is preferable."<sup>14</sup>

## The Number of Units of Prayer and The Description of the Witr Prayer

The minimum length for the Witr prayer is 1 Rak'ah:

عَبْدُ اللَّهِ بْنُ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ إِنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ، كَيْفَ صَلَاةُ اللَّيْلِ قَالَ "مَثْنَى مَثْنَى، فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ".

Narrated by `Abdullah bin `Umar: A man said, "O Allah's Messenger (ﷺ)! How is the prayer of the night?" He said, "Two rak`at followed by two rak`at and so on, and when you apprehend the approaching dawn, offer one rak'ah as Witr."<sup>15</sup>

It is also permissible to perform Witr prayer as 3, 5, 7 or 9 rak'ahs.

<sup>14</sup> **Sahih:** Recorded in Sahih Muslim (no. 755a), chapter: One who fears that he will not get up at the end of the night, then he should pray Witr at the beginning of the night.

<sup>15</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1137), chapter: How was the Salat of the Prophet (ﷺ) and how many Rak'ah he used to offer at night?

### Evidence for the 3 rak'aat:

عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ أَخْبَرَهُ أَنَّهَا، سَأَلَتْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ فَقَالَتْ مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةِ رَكْعَةٍ، يُصَلِّي أَرْبَعًا فَلَا تَسْلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا، قَالَتْ عَائِشَةُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَتَنَامُ قَبْلَ أَنْ تُؤْتِرَ. فَقَالَ "يَا عَائِشَةُ، إِنَّ عَيْنَيَّ تَنَامَانِ وَلَا يَنَامُ قَلْبِي".

Narrated by Abu Salma bin `Abdur Rahman: I asked `Aisha, "How is the prayer of Allah's Messenger (ﷺ) during the month of Ramadan." She said, "Allah's Messenger (ﷺ) never exceeded eleven rak`at in Ramadan or in other months; he used to offer four rak`at-- do not ask me about their beauty and length, then four rak`at, do not ask me about their beauty and length, and then three rak`at." Aisha further said, "I said, 'O Allah's Messenger (ﷺ)! Do you sleep before offering the Witr prayer?' He replied, 'O `Aisha! My eyes sleep but my heart remains awake'!"<sup>16</sup>

**If one performs the Witr prayer in 3 rak'aat, then one can read what is described in the following hadith:**

عَنْ أَبِي بِنِ كَعْبٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْوُتْرِ بِسَبْحِ اسْمِ رَبِّكَ الْأَعْلَى وَقُلْ يَا أَيُّهَا الْكَافِرُونَ وَقُلْ هُوَ اللَّهُ أَحَدٌ.

Ubayy bin Ka'b said: "The Messenger of Allah (ﷺ) used to recite in Witr: "Glorify the Name of your Lord, the Most High;" and "Say: O you disbelievers!" and "Say: He is Allah, (the) One."<sup>17</sup>

<sup>16</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1147), chapter: The Salat (prayer) of the Prophet (ﷺ) at night in Ramadan and (in) other months. Sahih Muslim (no. 738a), chapter: Night prayers and the number of rak`ah offered by the Prophet (ﷺ) at night, and that Witr is one rak`ah, and a one-rak`ah prayer is correct.

<sup>17</sup> **Sahih:** Recorded in Sunan Nasa'i (no. 1730) - Chapter: Another case of recitation in Witr. Graded Sahih by shaykh Albani in Sahih Sunan Nasa'i (no. 1607)



### Evidence for the 5 rak'aat:

عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً يُوتِرُ مِنْ ذَلِكَ بِخَمْسٍ لَا يَجْلِسُ فِي شَيْءٍ إِلَّا فِي آخِرِهَا.

'A'isha reported: The Messenger of Allah (ﷺ) used to observe thirteen rak'ahs of the night prayer. Five out of them consisted of Witr, and he did not sit, but at the end (for salutation).<sup>18</sup>

### Evidence for the 7 rak'aat:

عَنْ أُمِّ سَلَمَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوتِرُ بِخَمْسٍ وَبِسَبْعٍ لَا يَفْصِلُ بَيْنَهَا بِسَلَامٍ وَلَا بِكَلَامٍ.

it was narrated that Umm Salamah said: The Prophet (ﷺ) used to pray Witr with five or seven (rak'aat) and he did not separate between them with any salaam or words.<sup>19</sup>

### Evidence for the 9 rak'aat:

روته عائشة رضي الله عنه أن النبي صلى الله عليه وسلم كان يصلي تسع ركعات لا يجلس فيها إلا في الثامنة فيذكر الله ويحمده ويدعوه ثم ينهض ولا يسلم ثم يقوم فيصل التاسعة ثم يقعد فيذكر الله ويحمده ويدعوه ثم يسلم تسليمًا يسمعنا...

'A'ishah (may Allaah be pleased with her) narrated that the Prophet (ﷺ) used to pray nine rak'ahs in which he did not sit except in the eighth, when he would remember Allaah, praise Him and call upon Him, then he would get up and not say the Tasleem, and he would stand up and pray the ninth (rak'ah), then he would sit and remember Allaah and praise Him and call upon Him, then he would say a Tasleem that we could hear....<sup>20</sup>

<sup>18</sup> **Sahih:** Recorded in Sahih Muslim (no. 737a) - Chapter: Night prayers and the number of rak'ah offered by the Prophet (ﷺ) at night, and that Witr is one rak'ah, and a one-rak'ah prayer is correct.

<sup>19</sup> **Sahih:** Recorded in Sunan Nasa'i (no. 1714) - Chapter: How to pray Witr with five rak'ahs, and the differences reported from Al-Hakam in the hadith about Witr. Graded Sahih by shaykh Albani in Sahih Sunan Nasa'i.

<sup>20</sup> **Sahih:** Recorded in Sahih Muslim (no. 746a) - Chapter: Night prayer, and the one who sleeps and misses it or is sick.

## The Qunoot During the Witr Prayer

قَالَ قَالَ الْحَسَنُ عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَاتٍ أَقُولُهُنَّ فِي الْوُتْرِ فِي الْقُنُوتِ "اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ".

Al-Hasan (ibn Ali) said: "The Messenger of Allah (ﷺ) taught me some words to say in Witr in Qunoot:

"اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ " وَقِنِي شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

"Allahumma ihdini fiman hadayta wa 'afini fiman afayta wa tawallani fiman tawallayta wa barik li fima a'tayta, wa qini sharra ma qadayta, fa innaka taqdi wa la yuqda 'alayk, wa innahu la yadhillumman walayta, tabarakta Rabbana wa at'alayt"

(O Allah, guide me among those whom You have guided, pardon me among those You have pardoned, turn to me in friendship among those on whom You have turned in friendship, and bless me in what You have bestowed, and save me from the evil of what You have decreed. For verily You decree and none can influence You; and he is not humiliated whom You have befriended. Blessed are You, O Lord, and Exalted.)"<sup>21</sup>

<sup>21</sup> **Sahih:** Recorded in Sunan Nasa'i (no. 1745) - Chapter: Supplicating during Witr. Graded Sahih by shaykh Albani in Sahih Sunan Nasa'i (no. 1647) and others.

**Dua' al-Qunoot is recited in the last rak'ah of Witr prayer, after bowing or before bowing:**

**Making Qunoot before Ruku:**

عَنْ أَبِي بَنِ كَعْبٍ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يُوتِرُ فَيَقْنُتُ قَبْلَ الرُّكُوعِ.

It was narrated from Ubayy bin Ka'b that the Messenger of Allah (ﷺ) used to pray Witr and he would recite Qunoot before Ruku'.<sup>22</sup>

**Making Qunoot after Ruku:**

عَنْ مُحَمَّدٍ، قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ الْقُنُوتِ، فَقَالَ قَنَتَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَعْدَ الرُّكُوعِ.

It was narrated that Muhammad said: "I asked Anas bin Malik about Qunoot, and he said: 'The Messenger of Allah (ﷺ) recited Qunoot after Ruku'."<sup>23</sup>

Shaykh al-Islam Ibn Taymiyyah (رحمه الله) said:

"With regard to Qunoot: there are two extreme views and one middle (or moderate) view. Some say that Qunoot should only be recited before bowing and some say that it should only be recited after bowing. The fuqaha' among the scholars of hadeeth, such as Ahmad and others, say that both are allowed, because both are mentioned in the authentic Sunnah, but they preferred reciting Qunoot after bowing because this is mentioned more often."<sup>24</sup>

<sup>22</sup> **Sahih:** Recorded in Sunan ibn Majah (no. 1182) – Book: Establishing the Prayer and the Sunnah Regarding Them. Graded Sahih by shaykh Albani in Sahih ibn Majah (no.970) and Irwaa ul-Ghaleel (no.462).

<sup>23</sup> **Sahih:** Recorded in Sunan ibn Majah (no. 1184) – Book: Establishing the Prayer and the Sunnah Regarding Them. Graded Sahih by shaykh Albani in Sahih ibn Majah (no.971) and Irwaa ul-Ghaleel (2/160).

<sup>24</sup> **Reference:** Majmoo' al-Fataawa (23/100)

## Qunoot at Times of Calamity (Qunoot an-Naazilah)

When praying Qunoot at the time of calamity, one should make supplication as is appropriate to the situation, as it was narrated that the Prophet (ﷺ) cursed some Arab tribes who had betrayed his companions and killed them, and he prayed for the weak and oppressed believers in Makkah, that Allaah would save them.

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو فِي الْقُنُوتِ "اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ أَنْجِ عِيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ سِنِينَ كَسَنِي يُوسُفَ".

Narrated by Abu Hurairah: The Prophet (ﷺ) used to recite the following invocations during Qunoot: "O Allah! Save Salama bin Hisham. O Allah! Save Al-Walid bin Al-Walid. O Allah! Save `Aiyash bin Rabi'a O Allah! Save the weak Muslims. O Allah! Be very hard on Mudar tribe. O Allah! Afflict them with years (of famine) similar to the (famine) years of the time of Prophet Joseph."<sup>25</sup>

**The Qunoot should be done after Ruku':**

حَدَّثَنِي سَالِمٌ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ مِنَ الرُّكْعَةِ الْآخِرَةِ مِنَ الْفَجْرِ يَقُولُ "اللَّهُمَّ الْعَنْ فُلَانًا وَفُلَانًا وَفُلَانًا". بَعْدَ مَا يَقُولُ "سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ". فَأَنْزَلَ اللَّهُ {لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ} إِلَى قَوْلِهِ {فَإِنَّهُمْ ظَالِمُونَ}

Narrated by Salim's father: That he heard Allah's Messenger (ﷺ), when raising his head from bowing of the first rak'ah of the morning prayer, saying, "O Allah! Curse so-and-so and so-and-so" after he had said, "Allah hears him who sends his praises to Him. Our Lord, all the Praises are for you!" So Allah revealed: "Not for you (O Muhammad!) ..... (till the end of Verse) they are indeed wrong-doers." (3.128)<sup>26</sup>

<sup>25</sup> **Sahih:** Recorded in Sahih Bukhari (no. 2932) - Chapter: To invoke Allah to defeat and shake Al-Mushrikoon (polytheists).

<sup>26</sup> **Sahih:** Recorded in Sahih Bukhari (no. 4069) - Chapter: "Not for you is the decision..."

Shaykh al-Islam Ibn Taymiyah (رحمه الله) said:

“It is prescribed to say Qunoot at times of calamity, praying for the believers and praying against the disbelievers, in Fajr and other prayers. Thus ‘Umar said Qunoot when fighting the Christians, in his Du’aa’ in which he said: “O Allaah, curse the disbelievers of the people of the Book...”

Similarly, ‘Ali once fought a people and said Qunoot and prayed against them. The person who is saying Qunoot should say, at the time of each calamity, a supplication that is appropriate to that calamity. If he names the believers for whom he is praying and the disbelievers against whom he is praying, that is good.”<sup>27</sup>

### Qiyam al-Layl (the late night prayer)

The late night prayer is an emphasized and beloved Sunnah, it is in fact one of the special practices of the pious. The following are some virtues of the night prayer:

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ ۖ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ

“Verily, the Muttaqun (pious) will be in the midst of Gardens and Springs (in the Paradise), 16. Taking joy in the things which their Lord has given them. Verily, they were before this Muhsinun (good-doers). 17. They used to sleep but little by night [invoking their Lord (Allah) and praying, with fear and hope]. 18. And in the hours before dawn, they were (found) asking (Allah) for forgiveness, 19. And in their properties there was the right of the beggar, and the Mahrum (the poor who does not ask the others)”<sup>28</sup>

عَنْ أَبِي هُرَيْرَةَ، - رضى الله عنه - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "أَفْضَلُ الصَّيَامِ بَعْدَ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمُ وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ".

Abu Hurairah reported Allah's Messenger (ﷺ) as saying: “The most excellent fast after Ramadan is Allah's month. al-Muharram, and the most excellent prayer after what is prescribed is prayer during the night.”<sup>29</sup>

<sup>27</sup> Reference: Majmoo’ al-Fataawa (22/271)

<sup>28</sup> Qur’an: Surah adh-Dhariyat (51: 15-19)

<sup>29</sup> Sahih: Recorded in Sahih Muslim (no. 1163a) - Chapter: The virtue of fasting Muharram.

### The night prayer brings the worshipper closer to his Rabb:

أَبَا أُمَامَةَ، رَضِيَ اللَّهُ عَنْهُ يَقُولُ حَدَّثَنِي عَمْرُو بْنُ عَبْسَةَ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "أَقْرَبُ مَا يَكُونُ الرَّبُّ مِنَ الْعَبْدِ فِي جَوْفِ اللَّيْلِ الْآخِرِ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللَّهَ فِي تِلْكَ السَّاعَةِ فَكُنْ".

Abu Umamah said: `Amr bin `Abasah reported to me that he heard the Prophet (ﷺ) say: "The closest that the Lord is to a worshipper is during the last part of the night, so if you are able to be of those who remember Allah in that hour, then do so."<sup>30</sup>

### It will cause one to enter Paradise in peace if Allah wills:

عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ، قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ انْجَفَلَ النَّاسُ إِلَيْهِ وَقِيلَ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجِئْتُ فِي النَّاسِ لَأَنْظُرَ إِلَيْهِ فَلَمَّا اسْتَبَنْتُ وَجْهَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ وَكَانَ أَوَّلَ شَيْءٍ تَكَلَّمَ بِهِ أَنْ قَالَ " أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ وَصَلُّوا وَالنَّاسُ نِيَامٌ تَدْخُلُونَ الْجَنَّةَ بِسَلَامٍ".

'Abdullah bin Salam said: "When the Messenger of Allah (ﷺ) arrived- meaning in Al-Madinah – the people came out to meet him. It was said that the Messenger of Allah (ﷺ) had arrived, so I went among the people to get a look at him. When I gazed upon the face of the Messenger of Allah (ﷺ), I knew that this face was not the face of a liar. The first thing that he spoke about was that he said: 'O you people! Spread the Salam, feed(others), and perform Salat while the people are sleeping; you will enter Paradise with (the greeting of) Salam.'<sup>31</sup>

<sup>30</sup> **Sahih:** Recorded in Sunan Tirmidhi (no. 3579) - Chapters on Supplication. He himself graded it Hasan Sahih.

<sup>31</sup> **Sahih:** Recorded in Sunan Tirmidhi (no. 2485) - Chapters on Supplication. He himself graded it Sahih.

**It encompasses a special time period wherein invocation is granted:**

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ يَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ".

Narrated by Abu Hurairah: Allah's Messenger (ﷺ) said, "Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?"<sup>32</sup>

**It expels negligence from the heart:**

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَنْ قَامَ بِعَشْرِ آيَاتٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ وَمَنْ قَامَ بِمِائَةِ آيَةٍ كُتِبَ مِنَ الْقَانِتِينَ وَمَنْ قَامَ بِأَلْفِ آيَةٍ كُتِبَ مِنَ الْمُقْنَطَرِينَ".

Narrated by Abdullah ibn Amr ibn al-'As: The Prophet (ﷺ) said: "If anyone prays at night reciting regularly ten verses, he will not be recorded among the negligent; if anyone prays at night and recites a hundred verses, he will be recorded among those who are obedient to Allah; and if anyone prays at night reciting one thousand verses, he will be recorded among those who receive huge rewards."<sup>33</sup>

<sup>32</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1145) - Chapter: Offering Salat (prayer) and invoking Allah in the last hours of the night. Sahih Muslim (no. 758a) - Chapter: Encouragement to supplicate and recite statements of remembrance at the end of the night, and the response to that.

<sup>33</sup> **Sahih:** Recorded in Sunan Abi Dawud (no. 1398) - Chapter: On Fixing A Part From The Qur'an For Daily Recitation. Graded as hasan by Hafiz ibn Hajar in 'Nata'ij al-Afkar', 3/253; and Sahih by shaykh Albani in 'Saheeh Abi Dawud (no. 1398) and Sahih al-Jaami' (no. 6439)

### Getting reward for its (genuine) intention:

عَنْ أَبِي الدَّرْدَاءِ، يَبْلُغُ بِهِ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ "مَنْ أَتَى فِرَاشَهُ وَهُوَ يَنْوِي أَنْ يَقُومَ فَيُصَلِّيَ مِنَ اللَّيْلِ فَغَلَبَتْهُ عَيْنُهُ حَتَّى يُصْبِحَ - كُتِبَ لَهُ مَا نَوَى وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ".

It was narrated that Abu Darda' conveyed that the Prophet (ﷺ) said: "Whoever goes to bed intending to wake up and pray during the night, but is overwhelmed by sleep until morning comes, what he intended will be recorded for him, and his sleep is a charity given to him by his Lord."<sup>34</sup>

### It Is Even More Recommended During Ramadan

أَنَّ أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لِرَمَضَانَ "مَنْ قَامَهُ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ".

Narrated by Abu Hurairah: I heard Allah's Messenger (ﷺ) saying regarding Ramadan, "Whoever prayed at night in it (the month of Ramadan) out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven."<sup>35</sup>

<sup>34</sup> **Sahih:** Recorded in Sunan ibn Majah (no. 1344) - Establishing the Prayer and the Sunnah Regarding Them. Graded as Sahih (upon the condition of Muslim) by Imam an-Nawawi in his 'Majmoo' (4/47); and by shaykh al-Albani in 'Sahih ibn Majah' (no. 1113).

<sup>35</sup> **Sahih:** Recorded in Sahih Bukhari (no. 2008) - Chapter: The superiority of Nawafil at night in Ramadan. Sahih Muslim (no. 759a) - Chapter: Encouragement to pray qiyam during Ramadan, which is Taraweeh.



## The Number of Rak'at in The Night Prayer

As regards the number of rak'ahs to be performed in the night prayers, the Sunnah is to perform no more than eleven rak'ahs:

عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ أَخْبَرَهُ أَنَّهَا، سَأَلَ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ فَقَالَتْ مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةِ رَكْعَةٍ، يُصَلِّي أَرْبَعًا فَلَا تَسْلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا، قَالَتْ عَائِشَةُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَتَنَامُ قَبْلَ أَنْ تُوتِرَ. فَقَالَ "يَا عَائِشَةُ، إِنَّ عَيْنَيَّ تَنَامَانِ وَلَا يَنَامُ قَلْبِي".

Narrated Abu Salma bin `Abdur Rahman: I asked `Aisha, "How is the prayer of Allah's Messenger (ﷺ) during the month of Ramadan." She said, "Allah's Messenger (ﷺ) never exceeded eleven rak`at in Ramadan or in other months; he used to offer four rak`at-- do not ask me about their beauty and length, then four rak`at, do not ask me about their beauty and length, and then three rak`at." Aisha further said, "I said, 'O Allah's Messenger (ﷺ)! Do you sleep before offering the Witr prayer?' He replied, 'O `Aisha! My eyes sleep but my heart remains awake'!"<sup>36</sup>

<sup>36</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1147) - Chapter: The Salat (prayer) of the Prophet (ﷺ) at night in Ramadan and (in) other months.

## The Legality of Praying the Qiyam Al-Layl (The Night Prayer) In Congregation During Ramadan

Offering Taraweeh prayer in congregation is something that is established by the Sunnah of the Prophet (ﷺ). The Prophet (ﷺ) stated the reason why he did not persist in offering this prayer in congregation, which is that he feared that it might be made obligatory:

أَنَّ عَائِشَةَ، أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ ذَاتَ لَيْلَةٍ مِنْ جَوْفِ اللَّيْلِ، فَصَلَّى فِي الْمَسْجِدِ، فَصَلَّى رَجُلًا بِصَلَاتِهِ فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ فَصَلَّوْا مَعَهُ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا فَكَثُرَ أَهْلُ الْمَسْجِدِ مِنَ اللَّيْلِ الثَّالِثَةِ، فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّوْا بِصَلَاتِهِ، فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةُ عَجَزَ الْمَسْجِدُ عَنْ أَهْلِهِ حَتَّى خَرَجَ لِصَلَاةِ الصُّبْحِ، فَلَمَّا قَضَى الْفَجْرَ أَقْبَلَ عَلَى النَّاسِ، فَتَشَهَّدَ ثُمَّ قَالَ "أَمَّا بَعْدُ فَإِنَّهُ لَمْ يَخَفْ عَلَى مَكَانِكُمْ، لَكِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ فَتَعْجِزُوا عَنْهَا".

Narrated Aisha: Once in the middle of the night Allah's Messenger (ﷺ) went out and prayed in the mosque and some men prayed with him. The next morning the people spoke about it and so more people gathered and prayed with him (in the second night). They circulated the news in the morning, and so, on the third night the number of people increased greatly. Allah's Messenger (ﷺ) came out and they prayed behind him. On the fourth night the mosque was overwhelmed by the people till it could not accommodate them. Allah's Messenger (ﷺ) came out only for the Fajr prayer and when he finished the prayer, he faced the people and recited "Tashahhud" (I testify that none has the right to be worshipped but Allah and that Muhammad is His Apostle), and then said, "Amma ba'du. Verily your presence (in the mosque at night) was not hidden from me, but I was afraid that this prayer (Prayer of Tahajjud) might be made compulsory and you might not be able to carry it out."<sup>37</sup>

<sup>37</sup> **Sahih:** Recorded in Sahih Bukhari (no. 924) - Chapter: Saying "Amma ba'du" in the Khutbah.

After the death of the Prophet (ﷺ), the Sahaabah (may Allaah be pleased with them) prayed Taraweeh in small groups and individually, until 'Umar united them behind a single Imam:

عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ، أَنَّهُ قَالَ خَرَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - لَيْلَةً فِي رَمَضَانَ، إِلَى الْمَسْجِدِ، فَإِذَا النَّاسُ أَوْزَاعٌ مُتَفَرِّقُونَ يُصَلِّي الرَّجُلُ لِنَفْسِهِ، وَيُصَلِّي الرَّجُلُ فَيُصَلِّي بِصَلَاتِهِ الرَّهْطُ فَقَالَ عُمَرُ إِنِّي أَرَى لَوْ جَمَعْتُ هَؤُلَاءِ عَلَى قَارِيٍّ وَاحِدٍ لَكَانَ أَمْثَلًا. ثُمَّ عَزَمَ فَجَمَعَهُمْ عَلَى أَبِي بِنِ كَعْبٍ، ثُمَّ خَرَجْتُ مَعَهُ لَيْلَةً أُخْرَى، وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ قَارِيهِمْ، قَالَ عُمَرُ نِعَمَ الْبِدْعَةُ هَذِهِ، وَالَّتِي يَنَامُونَ عَنْهَا أَفْضَلُ مِنَ الَّتِي يَقُومُونَ. يُرِيدُ آخِرَ اللَّيْلِ، وَكَانَ النَّاسُ يَقُومُونَ أَوَّلَهُ.

'Abdur Rahman bin 'Abdul Qari said, "I went out in the company of 'Umar bin Al-Khattab one night in Ramadan to the mosque and found the people praying in different groups. A man praying alone or a man praying with a little group behind him. So, 'Umar said, 'In my opinion I would better collect these (people) under the leadership of one Qari (Reciter) (i.e. let them pray in congregation!)'. So, he made up his mind to congregate them behind Ubay bin Ka'b. Then on another night I went again in his company and the people were praying behind their reciter. On that, 'Umar remarked, 'What an excellent Bid'ah (i.e. innovation in religion) this is; but the prayer which they do not perform, but sleep at its time is better than the one they are offering.' He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night."<sup>38</sup>

Shaykh al-Islam Ibn Taymiyah said, when refuting the view of those who quoted 'Umar's words "What a good innovation this is" as meaning that innovation (Bid'ah) is permissible: With regard to Qiyaam in Ramadaan, the Messenger of Allaah (ﷺ) introduced this to his Ummah, and he led them in prayer for a number of nights, because at his time they used to pray in congregation and individually. But he did not persist in leading them in one congregation, lest that be made obligatory for them. When the Prophet (ﷺ) died, shariah was established (and would not change after that). When 'Umar became caliph, he united them behind one imam, Ubayy ibn Ka'b, who united the people in one congregation on the orders of 'Umar ibn al-Khattab. 'Umar was one of the Rightly-Guided Caliphs, of whom the Prophet (ﷺ) said: "I urge you to adhere to my Sunnah and the way of the Rightly-Guided Caliphs after me; cling tightly to it." So what he did was Sunnah but he said, "What a good innovation this is," because it was an innovation in the linguistic sense, as they were doing something that they had not done during the life of the Messenger of Allaah (ﷺ), i.e., gathering to do this, but it is Sunnah in the shar'i sense."<sup>39</sup>

<sup>38</sup> **Sahih:** Recorded in Sahih Bukhari (no. 2010) - Chapter: The superiority of Nawafil at night in Ramadan.

<sup>39</sup> **Reference:** Majmoo' al-Fataawa, 22/234, 235

## Making Up Missed Night Prayers in The Daytime

عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا فَاتَتْهُ الصَّلَاةُ مِنَ اللَّيْلِ مِنْ وَجَعٍ أَوْ غَيْرِهِ صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً.

'A'isha reported that when the Messenger of Allah (ﷺ) missed the night prayer due to pain or any other reason, he observed twelve rak'ahs during the daytime.<sup>40</sup>

## The Disapproval of Abandoning the Late Night Prayer for One Who Customarily Performs It

عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "يَا عَبْدَ اللَّهِ، لَا تَكُنْ مِثْلَ فُلَانٍ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ".

Narrated `Abdullah bin `Amr bin Al-`As: Allah's Messenger (ﷺ) said to me, "O `Abdullah! Do not be like so and so who used to pray at night and then stopped the night prayer."<sup>41</sup>

<sup>40</sup> **Sahih:** Recorded in Sahih Muslim (no. 746a) - Chapter: Night prayer, and the one who sleeps and misses it or is sick.

<sup>41</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1152) - Chapter: It is disliked for a person to leave the night Salat. Sahih Muslim (no. 1159e) - Chapter: Prohibition of Fasting for a lifetime for the one who will be harmed by that or who will neglect other duties, or does not break his fast on the two 'Ids or during the days of At-Tashriq; It is better to fast alternate days.

## Non-Emphasized Prayers

As for the non-emphasized prayers (general voluntary prayers), they are the following:

### Four rak'ah after Zuhr

أُمُّ حَبِيبَةَ، زَوْجَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "مَنْ حَافَظَ عَلَى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعٍ بَعْدَهَا حَرَّمَهُ اللَّهُ عَلَى النَّارِ".

Umm Habibah the wife of the Prophet (ﷺ) narrated that She heard Allah's Messenger (ﷺ) saying: "Whoever maintains four Rak'ah before Az-Zuhr and four after it, Allah makes him prohibited for the Fire."<sup>42</sup>

Shaykh Muhammad Adam El-Ethiopee said: There is another narration, which in the beginning states, "Whoever preserves four Rak'at for Zuhr..." It's understood here that this protection is awarded to the person who regularly practices these eight Rak'at."<sup>43</sup>

### Four Rak'ah Before the Asr Prayer

عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " رَحِمَ اللَّهُ امْرَأً صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا " .

Ibn Umar narrated that: The Prophet (ﷺ) said: "May Allah have mercy upon a man who prays four before Al-Asr."<sup>44</sup>

Imam Al-Ghazali (رحمه الله) said: It's strongly recommended to offer these four rakah in hope of being among those the Prophet (ﷺ) made dua for.

Shaykh Zayd Al-Madkhalee (رحمه الله) wrote: "It is recommended for the Muslim to urge his soul to desire his Lord's gifts. He can earn them by safeguarding these four Rak'ah before Asr. A Muslim should also motivate other Muslims to pray this prayer.

Although this prayer isn't among the supererogatory prayers it still has a high reward and great merit. These Rak'ah are easy to pray, so no one should fall short in practicing them.

<sup>42</sup> **Sahih:** Recorded in Sunan Tirmidhi (no. 428) - Chapter: Something Else About That. He graded it Sahih Ghareeb. And others recorded it.

<sup>43</sup> **Reference:** Shaykh Muhammad Adam al-Etyoobe Sharh Sunan An-Nasa'i (vol. 18/199)

<sup>44</sup> **Hasan:** Recorded in Sunan Tirmidhi (no. 428) - Chapter: What Has Been Related About the Four (Rak'ah) Before Asr. He graded it Ghareeb Hasan. And others recorded it.

The Prophet (ﷺ) instructed the Muslims about this prayer through his speech and action. He (ﷺ) said: “May Allah have mercy on the person who prays four rak’ah before Asr.”

This is a blessed supplication in that hadeeth for the person who prays four rak’ah before Asr, maintains this practice, and takes them seriously.<sup>45</sup>

## Two Rak’ah After the Asr Prayer

عَنْ عَائِشَةَ، قَالَتْ رَكَعَتَانِ لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُهُمَا سِرًّا وَلَا عَلَانِيَةً رَكَعَتَانِ قَبْلَ صَلَاةِ الصُّبْحِ، وَرَكَعَتَانِ بَعْدَ الْعَصْرِ.

Narrated by `Aishah: Allah's Messenger (ﷺ) never missed two rak`at before the Fajr prayer and after the `Asr prayer openly and secretly.<sup>46</sup>

عَائِشَةَ قَالَتْ مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِينِي فِي يَوْمٍ بَعْدَ الْعَصْرِ إِلَّا صَلَّى رَكَعَتَيْنِ.

Narrated by `Aishah: Whenever the Prophet (ﷺ) come to me after the `Asr prayer, he always prayed two rak`at.<sup>47</sup>

The scholars’ analysis about these two Rak’ah<sup>48</sup>:

Imam At-Tahawi (رحمه الله) said, “Some people see no harm in praying two Rak’ah after Asr and consider them a Sunnah.”<sup>49</sup>

Ibn Hajr (رحمه الله) said, “To cling to these narrations establish the permissibility to offer a supererogatory prayer after Asr in any respect as long as it isn’t intended to be done during sunset.”<sup>50</sup>

<sup>45</sup> **Reference:** Al-Afanud Nadeeyah (vol. 2/178) - <http://www.abuaaliyah.com/2016/04/05/allahs-mercy-for-offering-four-rakah-before-asr/>

<sup>46</sup> **Sahih:** Recorded in Sahih Bukhari (no. 592) - Chapter: To offer the missed Salat (prayers) and the like after the 'Asr prayer.

<sup>47</sup> **Sahih:** Recorded in Sahih Bukhari (no. 593) - Chapter: To offer the missed Salat (prayers) and the like after the 'Asr prayer.

<sup>48</sup> **Reference:** A Neglected Sunan – Two Rak’ats after Asr - <http://www.abuaaliyah.com/2014/10/26/a-neglected-sunnan-two-rakats-after-asr/>

<sup>49</sup> **Reference:** Sharh Ma’ani Al-Athar (1-301)

<sup>50</sup> **Reference:** Fath al-Bari (2/85)

Shaykh Nasirud Deen Al-Albani (رحمه الله) said, " Among the accepted errors in the books of Fiqh is the prohibition of these two rak'ah and not mentioning them among the supererogatory exercises of devotion. Nevertheless, the Prophet (ﷺ) preserved these two Rak'ah the same way he preserved the two before Fajr. There isn't any evidence for the two Rak'ah after Asr's abrogation or them being special for the Prophet (ﷺ) only! How could it be, when 'A'ishah, the most knowledgeable person about these two rak'ah' safeguarded them as well as other companions and pious Salaf.<sup>51</sup>

Shaykh Muhammad Adam El-Ethiopee said, " The more acceptable position is that it is permissible to pray after Asr as long as the sun is pure white. The ruling for this action is based on an authentic hadeeth, the actions of the companions, and Taabi'oon...<sup>52</sup>

### Two Rak'ah Between the Adhan and Iqaamah

عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ - ثُمَّ قَالَ فِي الثَّلَاثَةِ - لِمَنْ شَاءَ".

Narrated by `Abdullah bin Mughaffal: The Prophet (ﷺ) said, "There is a prayer between the two Adhans (Adhan and Iqamah), there is a prayer between the two Adhans." And then while saying it the third time he added, "For the one who wants to (pray)."<sup>53</sup>

<sup>51</sup> **Reference:** Silsilatus Saheehah (7/528)

<sup>52</sup> **Reference:** Thakheerahtul 'Uqba fee Sharh Al-Mujtabah (7/202) – refer to <http://www.abuaaliyah.com/2014/10/26/a-neglected-sunnan-two-rakats-after-asr/>

<sup>53</sup> **Sahih:** Recorded in Sahih Bukhari (no. 627) - Chapter: Between every two calls (Adhan and Iqamah) there is a Salat (prayer) (that is optional) for the one who wants to offer it. Recorded in Sahih Muslim (no. 838a) - Chapter: Between every two calls, there is a prayer.

## Salat Adh-Dhuha (The Forenoon Prayer) Also Known as Salat Al-Awwabeen (Those Who Are Oft-Serving and Turning to Allah)

### Evidence of Its Legality

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ أَوْصَانِي خَلِيلِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِثَلَاثٍ صِيَامٍ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكَعَتَيِ الضُّحَى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَنَامَ.

Narrated by Abu Hurairah: My friend (the Prophet ﷺ) advised me to observe three things: (1) to fast three days a month; (2) to pray two rak'at of Duha prayer (forenoon prayer); and (3) to pray Witr before sleeping.<sup>54</sup>

### Its Virtues

عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ "يُصْبِحُ عَلَى كُلِّ سُلَامَى مِنْ أَحَدِكُمْ صَدَقَةٌ فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ وَيُجْزَى مِنْ ذَلِكَ رَكَعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحَى".

Abu Dharr reported Allah's Prophet (ﷺ) as saying: "In the morning charity is due from every bone in the body of every one of you. Every utterance of Allah's glorification is an act of charity. Every utterance of praise of Him is an act of charity, every utterance of profession of His Oneness is an act of charity, every utterance of profession of His Greatness is an act of charity, enjoining good is an act of charity, forbidding what is disreputable is an act of charity, and two rak'ahs which one prays in the forenoon will suffice."<sup>55</sup>

<sup>54</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1981) - Chapter: To fast the 13th, 14th and 15th of the lunar months. Recorded in Sahih Muslim (no. 721) - Chapter: It is recommended to pray Duha, the least of which is two rak'ah, the best of which is eight, and the average of which is four or six, and encouragement to do so regularly.

<sup>55</sup> **Sahih:** Recorded in Recorded in Sahih Muslim (no. 720) - Chapter: It is recommended to pray Duha, the least of which is two rak'ah, the best of which is eight, and the average of which is four or six, and encouragement to do so regularly.



## Its Number of Rak'ahs

The minimum number of rak'at for the forenoon prayer is 2:

عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ "يُصْبِحُ عَلَى كُلِّ سُلَامَى مِنْ أَحَدِكُمْ صَدَقَةٌ فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ وَيُجْزَى مِنْ ذَلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحَى".

Abu Dharr reported Allah's Prophet (ﷺ) as saying: "In the morning charity is due from every bone in the body of every one of you. Every utterance of Allah's glorification is an act of charity. Every utterance of praise of Him is an act of charity, every utterance of profession of His Oneness is an act of charity, every utterance of profession of His Greatness is an act of charity, enjoining good is an act of charity, forbidding what is disreputable is an act of charity, and two rak'ahs which one prays in the forenoon will suffice."<sup>56</sup>

Ibn Al-Attar (رحمه الله) said: "The two Rak'at of Duha prayer serve as a charity for each bone in the body. The sunnah encourages this prayer. Imam Al-Hakim wrote an entire book dedicated to the Duha prayer. Al-Hakim mentioned that the highest amount a Rakat one could offer for this prayer would be twelve and the least would be two as cited in this hadith."<sup>57</sup>

### Evidence for 4 Rak'at:

مُعَاذَةُ، أَنَّهَا سَأَلَتْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - كَمْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي صَلَاةَ الضُّحَى قَالَتْ أَرْبَعَ رَكَعَاتٍ وَيَزِيدُ مَا شَاءَ.

Mu'adha asked 'A'isha (Allah be pleased with her) how many rak'ahs Allah's Messenger (ﷺ) prayed at the forenoon prayer. She replied: "Four rak'ahs, but sometimes more as he pleased."<sup>58</sup>

<sup>56</sup> **Sahih:** Recorded in Recorded in Sahih Muslim (no. 720) - Chapter: It is recommended to pray Duha, the least of which is two rak'ah, the best of which is eight, and the average of which is four or six, and encouragement to do so regularly.

<sup>57</sup> **Reference:** Al-'Uddah (vol. 2)

<sup>58</sup> **Sahih:** Recorded in Sahih Muslim (no. 719a) - Chapter: It is recommended to pray Duha, the least of which is two rak'ah, the best of which is eight, and the average of which is four or six, and encouragement to do so regularly.

## The evidence for 8 Rak'aat:

أُمُّ هَانِي بِنْتُ أَبِي طَالِبٍ حَدَّثَتْهُ أَنَّهَا، لَمَّا كَانَ عَامُ الْفَتْحِ أَتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِأَعْلَى مَكَّةَ. قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى غُسْلِهِ فَسَتَرَتْ عَلَيْهِ فَاطِمَةُ ثُمَّ أَخَذَتْ ثَوْبَهُ فَالْتَحَفَ بِهِ ثُمَّ صَلَّى ثَمَانَ رَكَعَاتٍ سُبْحَةَ الضُّحَى.

Umm Hani bin Abu Talib reported: It was the day of the conquest (of Mecca) that she went to the Messenger of Allah (ﷺ) and he was staying at a higher part (of that city). The Messenger of Allah (ﷺ) got up for his bath. Fatimah held a curtain around him (in order to provide him privacy). He then put on his garments and wrapped himself with that and then offered eight rak'ahs of the forenoon prayer.<sup>59</sup>

## The Best Time to Perform the Forenoon Prayer

It is better to pray the forenoon prayer when the sun's heat has become intense:

أَنَّ زَيْدَ بْنَ أَرْقَمَ، رَأَى قَوْمًا يُصَلُّونَ مِنَ الضُّحَى فَقَالَ أَمَا لَقَدْ عَلِمُوا أَنَّ الصَّلَاةَ فِي غَيْرِ هَذِهِ السَّاعَةِ أَفْضَلُ. إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "صَلَاةُ الْأَوَابِينَ حِينَ تَرْمَضُ الْفِصَالُ".

Zaid bin Arqam, on seeing some people praying in the forenoon, said: They well know that prayer at another time than this is more excellent, for Allah's Messenger (ﷺ) said: "The prayer of those who are penitent is observed when your weaned camels feel the heat of the sun."<sup>60</sup>

Shaykh Ibn 'Uthaymeen (رحمه الله) defined it as being from a quarter of an hour after the sun has risen until ten minutes before Zuhr prayer.<sup>61</sup>

The scholars defined this as being when one quarter of the day has passed, i.e., halfway between sunrise and Zuhr prayer.<sup>62</sup>

<sup>59</sup> **Sahih:** Recorded in Sahih Bukhari (no. 357) - Chapter: To offer As-Salat (the prayers) with a single garment wrapped round the body. Recorded in Sahih Muslim (no.336b) - Chapter: Covering oneself with a garment and the like while performing ghusl. This is the wording of Muslim.

<sup>60</sup> **Sahih:** Recorded in Sahih Muslim (no. 748a) - Chapter: Salat al-Awwabeen (the prayer of the penitent) is when the young camels feel the heat of the hot sand.

<sup>61</sup> **Reference:** Al-Sharh al-Mumti', 4/122

<sup>62</sup> **Reference:** al-Majmoo' by al-Nawawi (4/36); al-Mawsoo'ah al-Fiqhiyyah (27/224).

## Prayer Immediately After Performing Ablution

نُ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِبِلَالٍ عِنْدَ صَلَاةِ الْفَجْرِ "يَا بِلَالُ حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمَلْتَهُ فِي الْإِسْلَامِ، فَإِنِّي سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ". قَالَ مَا عَمِلْتُ عَمَلًا أَرْجَى عِنْدِي أَنِّي لَمْ أَتَطَهَّرْ طَهُورًا فِي سَاعَةٍ لَيْلٍ أَوْ نَهَارٍ إِلَّا صَلَّيْتُ بِذَلِكَ الطُّهُورِ مَا كُتِبَ لِي أَنْ أُصَلِّيَ.

Narrated by Abu Hurairah: At the time of the Fajr prayer the Prophet (ﷺ) asked Bilal, "Tell me of the best deed you did after embracing Islam, for I heard your footsteps in front of me in Paradise." Bilal replied, "I did not do anything worth mentioning except that whenever I performed ablution during the day or night, I prayed after that ablution as much as was written for me."<sup>63</sup>

Imam An-Nawawi (رحمه الله) said: "This indicates that it is mustahabb to pray following wudu', that doing so is Sunnah and that it is permissible to do so at times when offering (unspecified naafil) prayers is disallowed: at sunrise, when the sun is at its zenith, at sunset, and after Fajr and 'Asr prayers, because it is a naafil prayer that is done for a specific reason. This is our view."<sup>64</sup>

Hafidh Ibn Hajar (رحمه الله) said: "This hadith indicates that it is mustahabb to keep oneself in a state of purity."<sup>65</sup>

<sup>63</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1149) - Chapter: The Superiority of remaining with ablution during the day and night. Recorded in Sahih Muslim (no. 2458) - Chapter: The Virtues of Bilal.

<sup>64</sup> **Reference:** Sharh Muslim by an-Nawawi (8/13)

<sup>65</sup> **Reference:** Fath al-Baari (3/35)

## The Prayer of Asking for Guidance (Salat Al-Istikharah)

### Definition

Istikharah in Arabic means seeking guidance to make a decision concerning something. It is said in Arabic Istakhir Allaaha yakhir laka (Seek guidance from Allaah and He will guide you (to the right decision)).

In shariah terminology, Istikharah means seeking guidance (to the right decision), i.e., seeking guidance as to what Allaah knows is the best and most appropriate choice, by means of prayer or the Du'aa' narrated concerning Istikharah.

### Ruling

The scholars are unanimously agreed that Istikharah is Sunnah.

### Reasons for It

In what circumstances should one pray Istikharah?

The four madhabs are agreed that Istikharah is prescribed in cases where a person does not know the right decision to make. In matters where it is known whether a thing is good or bad, such as acts of worship, doing good deeds, sins or evil actions, there is no need to pray Istikharah in these cases. But if a person wants to find out the right time to do something, such as whether to do Hajj this year, because there is the possibility of encountering an enemy or some tribulation, or whether to go with a certain person or not, then he may pray Istikharah with regard to such decisions. But there is no room for Istikharah when it comes to things that are obligatory, prohibited or disliked. Rather Istikharah has to do with things that are recommended or permissible.

Istikharah is not ordinarily required with regard to things that are recommended, rather it should be done in cases where there is a conflict, i.e., when a person has a choice of two things and must decide which one to start with or which one not to do. With regard to permissible things, he may pray Istikharah as a regular matter.

Shaykh al-Islam Ibn Taymiyah (رحمه الله) said: "If a person prays Istikharah, asking Allah to guide him, then whatever his heart is opened to and he feels at ease with, and is made easy for him, is what Allah has chosen for him."<sup>66</sup>

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<sup>66</sup> **Reference:** Majmoo' al-Fataawa (10/539)

Shaykh al-Islam (رحمه الله) also said concerning the matter of feeling happy about something:

“If he makes Istikharah, then whatever Allaah makes him feel happy about and makes easy for him, this is what Allaah has chosen for him.”<sup>67</sup>

### **When should he start praying Istikharah?**

The person who wants to pray Istikharah should have an open mind, and not have decided on a specific course of action. The phrase “If any one of you is deliberating” indicates that Istikharah should be prayed when one starts to think of the matter, when through the blessing of prayer and Du’aa’ what is good will become clear to him, in contrast to when the idea has taken root and his resolve to do it is firm, in which case his inclination will sway him, and there is the fear that wisdom may not prevail because he is inclined to do that which he has already decided to do. It may be that which is meant by deliberation here is resolve, because a passing thought does not matter.

And a person should not pray Istikharah except when he has decided to do something but does not have a strong inclination towards it. Otherwise, if a person were to pray Istikharah for every thought that crosses his mind, he would never stop and he would waste all his time doing that.<sup>68</sup>

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<sup>67</sup> **Reference:** Majmoo’ al-Fataawa (10/539)

<sup>68</sup> **Reference:** <https://islamqa.info/en/11981>

## How to Perform Salah Al-Istikharah

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا  
الِاسْتِخَارَةَ فِي الْأُمُورِ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ "إِذَا هُمْ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ  
مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ لِيَقُلِ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ  
الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا  
الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ عَاجِلِ أَمْرِي وَآجِلِهِ - فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ  
بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ فِي  
عَاجِلِ أَمْرِي وَآجِلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ - قَالَ -  
وَيُسَمِّي حَاجَتَهُ".

Narrated Jabir bin `Abdullah: The Prophet (ﷺ) used to teach us the way of doing Istikharah (Istikharah means to ask Allah to guide one to the right sort of action concerning any job or a deed), in all matters as he taught us the Surahs of the Qur'an. He said, "If anyone of you thinks of doing any job he should offer a two rak`at prayer other than the compulsory ones and say (after the prayer):

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ  
وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي  
وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ عَاجِلِ أَمْرِي وَآجِلِهِ - فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ  
أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ - فَاصْرِفْهُ عَنِّي  
وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ - قَالَ - وَيُسَمِّي حَاجَتَهُ

'Allahumma inni astakhiruka bi'ilmika, Wa astaqdiruka bi-qudratika, Wa as'alaka min fadlika  
Al-'azlm Fa-innaka taqdiru Wala aqdiru, Wa ta'lamu Wala a'lamu, Wa anta 'allamu l-  
ghuyub. Allahumma, in kunta ta'lam anna hadha-lamra Khairun li fi dini wa ma'ashi  
wa'aqibati `Amri (or 'ajili `Amri wa'ajilihi) Faqdirhu wa yas-sirhu li thumma barik li Fihi, Wa  
in kunta ta'lamu anna hadha-lamra shar-run li fi dini wa ma'ashi wa'aqibati `Amri (or fi'ajili  
`Amri wa ajilihi) Fasrifhu anni was-rifni anhu. Waqdir li al-khaira haithu kana Thumma ardini  
bihi.'

(O Allah! I ask guidance from Your knowledge, And Power from Your Might and I ask for Your great blessings. You are capable and I am not. You know and I do not and You know the unseen. O Allah! If You know that this job is good for my religion and my subsistence and in my Hereafter--(or said: If it is better for my present and later needs)--Then You ordain it for me and make it easy for me to get, And then bless me in it, and if You know that this job is harmful to me In my religion and subsistence and in the Hereafter--(or said: If it is worse for my present and later needs)--Then keep it away from me and let me be away from it. And ordain for me whatever is good for me, and make me satisfied with it).

The Prophet (ﷺ) added that then the person should name (mention) his need.<sup>69</sup>

### When One Should Make the Du'aa' Of Istikharah

The Hanafis, Maalikis, Shaafa'is and Hanbalis stated that the Du'aa' should be recited immediately after the prayer. This is in accordance with what was stated in the hadeeth narrated from the Messenger of Allaah (ﷺ).<sup>70</sup>

Shaykh al-Islam Ibn Taymiyah (رحمه الله) said regarding the Question concerning Du'aa al-Istikharah: should this Du'aa' be recited during salaah (prayer) or after saying the salaam?

The answer is that it is permissible to recite the Du'aa' of Istikharah before or after the salaam, whether you are praying salat al-Istikharah or another prayer. Reciting Du'aa before the salaam is preferable, as the Prophet (ﷺ) used to recite a lot of Du'aa before the salaam, and the worshipper before saying the salaam still in a state of prayer, so it is better to recite the Du'aa' then.<sup>71</sup>

<sup>69</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1166) - Chapter: What is recited in the two Rak'ah (Sunna) of the Fajr.

<sup>70</sup> **Reference:** al-Mawsoo'ah al-Fiqhiyyah, part 3, p. 241

<sup>71</sup> **Reference:** al-Fataawa al-Kubra: Part 2, p. 265

## The Prayer of Tawbah (Repentance)

عَنْ أَسْمَاءَ بِنِ الْحَكَمِ الْفَزَارِيِّ، قَالَ سَمِعْتُ عَلِيًّا، يَقُولُ إِنِّي كُنْتُ رَجُلًا إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا نَفَعَنِي اللَّهُ مِنْهُ بِمَا شَاءَ أَنْ يَنْفَعَنِي بِهِ وَإِذَا حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِهِ اسْتَحْلَفْتُهُ فَإِذَا حَلَفَ لِي صَدَّقْتُهُ وَإِنَّهُ حَدَّثَنِي أَبُو بَكْرٍ وَصَدَقَ أَبُو بَكْرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَا مِنْ رَجُلٍ يُذْنِبُ ذَنْبًا ثُمَّ يَقُومُ فَيَتَطَهَّرُ ثُمَّ يُصَلِّي ثُمَّ يَسْتَغْفِرُ اللَّهَ إِلَّا غَفَرَ اللَّهُ لَهُ ". ثُمَّ قَرَأَ هَذِهِ الْآيَةَ : (وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ لَهُ ) وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ (

Asma bin Al-Hakam Al-Fazari said: "I heard Ali saying: 'Indeed I am a man who, when I heard a Hadith from Allah's Messenger (ﷺ) then Allah causes me to benefit from it as much as He wills for me to benefit from it. When a man among his Companions narrated to me I ask him to swear an oath to me about it, and when he swears an oath to me I trust him. And Abu Bakr narrated to me - and Abu Bakr told the truth - he said: "I heard Allah's Messenger (ﷺ) saying: 'There is no man who commits a sin, then makes Wudu, then performs Salat, then seeks forgiveness from Allah, except that Allah forgives him.' Then he recited this Ayah: Those who when they have committed Fahishah or wronged themselves with evil, remember Allah. (Surah Imran 3:135) until the end of the Ayah."<sup>72</sup>

Shaykh al-Islam Ibn Taymiyah (رحمه الله) said

"It is a recommended act for every person who sinned to perform Wudu then pray two Rak'ah."<sup>73</sup>

<sup>72</sup> **Hasan:** Recorded in Sunan Tirmidhi (no. 406) - Chapter: What Has Been Related About Salat with Repentance. He graded it Hasan. Recorded by others also.

<sup>73</sup> **Reference:** Majmoo' al-Fataawa (21/139) - <http://www.abuaaliyah.com/2014/10/22/a-sunnah-many-overlook-two-rakah-for-repentance/>



## Rulings Relating to Praying 2 Rak'ah or 4 Rak'ah after Jumu'ah (Friday) Prayer

### Evidence for praying 2 Rak'ah:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكْعَتَيْنِ، وَبَعْدَهَا رَكْعَتَيْنِ، وَبَعْدَ الْمَغْرِبِ رَكْعَتَيْنِ فِي بَيْتِهِ، وَبَعْدَ الْعِشَاءِ رَكْعَتَيْنِ وَكَانَ لَا يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّي رَكْعَتَيْنِ.

Narrated by `Abdullah bin `Umar: Allah's Messenger (ﷺ) used to pray two rak`at before the Zuhr prayer and two rak`at after it. He also used to pray two rak`at after the Maghrib prayer in his house, and two rak`at after the `Isha' prayer. He never prayed after Jumu'ah prayer till he departed (from the Mosque), and then he would pray two rak`at at home.<sup>74</sup>

### Evidence for praying 4 Rak'ah:

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَنْ كَانَ مِنْكُمْ مُصَلِّيًا بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ أَرْبَعًا".

Abu Hurairah reported Allah's Messenger (ﷺ) as saying: "When any one amongst you observes prayer after Jumu'ah, he should observe four rak'ahs."<sup>75</sup>

**With regard to the prayers after Jumu'ah:** Imam Ibn al-Qayyim (رحمه الله) said: "When the Prophet (ﷺ) had prayed Jumu'ah, he would enter his house and pray two Rak'ahs of Sunnah, and he commanded those who had prayed it to pray four rak'ahs afterwards.

Our shaykh, Abu'l-'Abbaas Ibn Taymiyah (رحمه الله) said: if he prayed in the mosque, he would pray four, and if he prayed at home, he would pray two. I say: this is what is indicated by many narrations. Abu Dawood reported in his Sunan (no. 1130) from Ibn 'Umar that when he prayed in the mosque, he prayed four and when he prayed at home, he prayed two.<sup>76</sup>

<sup>74</sup> **Sahih:** Recorded in Sahih Bukhari (no. 937) - Chapter: To offer Salat before and after the Jumu'ah prayer. Recorded in Sahih Muslim (no. 882b) - Chapter: Prayer after Jumu'ah.

<sup>75</sup> **Sahih:** Recorded in Sahih Muslim (no. 881c) - Chapter: Prayer after Jumu'ah.

<sup>76</sup> **Reference:** Zaad Al-Ma'aad (1/440)

## Is there Any Sunnah Prayers Before Jumu'ah?

There is no proven report from the Prophet (ﷺ) that he prescribed a regular Sunnah (Sunnah Raatibah) prayer to be offered before it, and there is no proven report from any of the Companions of the Prophet (ﷺ) that they prayed any regular Sunnah prayer before Jumu'ah like the regular Sunnah prayer of Zuhr or any other prayer.

Al-'Iraaqi (رحمه الله) said: "I have not seen anything to indicate that the three Imams recommended praying Sunnah before it [Jumu'ah]."

The Muhaddith al-Albaani (رحمه الله) commented: For that reason this so-called Sunnah is not mentioned in Kitaab al-Umm by Imaam al-Shafi'i, or in al-Masaa'il by Imaam Ahmad, or by any of the other early Imams, as far as I know.

Hence I say: "Those who pray this Sunnah are not following the Messenger (ﷺ) or imitating any of the Imams; on the contrary, they are imitating the later scholars who are like them in that they are also imitators [of earlier scholars] rather than Mujtahideen [scholars who investigate and form their own rulings]. I am amazed to see an imitator imitating another imitator."<sup>77</sup>

## 2 Rak'ah After an Argument

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: "تَكْفِيرُ كُلِّ لِحَاءٍ رَكْعَتَانِ".

Abu Hurairah narrated the Prophet (ﷺ) said, "Performing two rak'ah is an expiation for any argument."<sup>78</sup>

\* The word لِحَاء refers to an argument which includes insulting, abusing or name calling.

Al-Allamah Muhammad Abdur Ra'uf Al-Manawee (رحمه الله) commented on this hadith saying, "First a person should perform wudu which diminishes the anger. Then he should pray the two rak'ah."<sup>79</sup>

<sup>77</sup> **Reference:** al-Qawl al-Mubeen (60, 374)

<sup>78</sup> **Hasan:** Recorded by Ibn Al-Arabee in his Mu'jam (2 /178) and Ar-Razi (1/141) in Al-Fawa'id. Shaykh Al-Albani graded this hadith as being Hasan. This is based on the chain that leads to Abu Hurayrah. Refer to Silsilah Saheehah (no. 1789)

<sup>79</sup> **Reference:** Faydul Qadir hadeeth (no. 3355) - <http://www.abuaaliyah.com/2014/10/21/revive-a-sunnah-after-quarrelling-pray-two-rakah/>

## Two Rakah after Witr Sitting

عَنْ أَبِي سَلَمَةَ، قَالَ سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ كَانَ يُصَلِّي ثَلَاثَ عَشْرَةَ رَكْعَةً يُصَلِّي ثَمَانِ رَكْعَاتٍ ثُمَّ يُوتِرُ ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ ثُمَّ يُصَلِّي رَكْعَتَيْنِ بَيْنَ النَّدَاءِ وَالْإِقَامَةِ مِنْ صَلَاةِ الصُّبْحِ.

Abu Salama asked 'A'isha about the prayer of the Messenger of Allah (ﷺ) She said: He observed thirteen rak'ahs (in the night prayer). He observed eight rak'ahs and would then observe Witr and then observe two rak'ahs sitting, and when he wanted to bow he stood up and then bowed down, and then observed two rak'ahs in between the Adhan and Iqamah of the dawn prayer.<sup>80</sup>

Shaykh al-Islam Ibn Taymiyah (رحمه الله) was asked about these two rakah. He said, "It's been narrated in Saheeh Muslim that the Prophet (ﷺ) used to pray two rakah after Witr while sitting down. Some people call this prayer "Salah Az-Zahafah" Furthermore they view that whoever doesn't regularly pray this prayer isn't from the people of Sunnah. This is incorrect! There is a consensus among the scholars that these two rakah after Witr aren't obligatory."<sup>81</sup>

Shaykh Muhammad ibn Salih Al-Uthaymeen said: "If a person prays the two Rakah sometimes and at other times, he doesn't, there is no harm in that action."<sup>82</sup>

## \*\* An Issue of concern\*\*

We have this hadeeth above where the Prophet (ﷺ) prayed two rakah after Witr while sitting and another hadeeth where He (ﷺ) said: "Make your last prayer of the night Witr" (Sahih Muslim no. 1791)

Shaykh Muhammad Bazmool said: "The command in this hadeeth serves as a recommendation and not an obligation. This hadeeth doesn't imply that there isn't a prayer after Witr Salah.

In fact, what this hadeeth means is Witr is the night prayer. The Muslim should maintain this prayer at night. Praying after Witr is permissible for whoever wants to do so. These two rakah which the Prophet (ﷺ) performed aren't specific to him only.

<sup>80</sup> **Sahih:** Recorded in Sahih Muslim (no. 738b) - Chapter: Night prayers and the number of rak'ah offered by the Prophet (ﷺ) at night, and that Witr is one rak'ah, and a one-rak'ah prayer is correct.

<sup>81</sup> **Reference:** Majmoo' al-Fataawa (23/93-96)

<sup>82</sup> **Reference:** Explanation for Saheeh Muslim (Vol. 3/89)

The Prophet (ﷺ) ordered us to pray two rakah after Witr as a Sunnah and merit, not as a command and an obligation. He (ﷺ) said: “This journey is strenuous and exhausting. If you pray Witr, offer two rakah afterwards if you wake up, otherwise they will be written for you.” (Ibn Hibban 2577).<sup>83</sup>

**All praise is due to Allah and His blessings and peace be upon His Prophet, his family and his companions.**

**End of the treatise.**

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<sup>83</sup> **Reference:** Explanation of the Prophet’s Prayer Described page 244 - <http://www.abuaaliyah.com/2014/10/27/an-ignored-sunnah-two-rakah-after-witr-sitting/>